13: Marshall E-5 (1952-1955) 1962 FX10 Bushmen FX10
Kung

776 in demonstrating his supremacy and power would be a reason in keeping with the nature of one who said, 'I am *chi dole*.'

≠Gao/na is fortunately not a god of mighty wrath and vengeance. 'He does not get too angry,' ≠Toma remarked. 'That is why there are still people living on earth.' He and others who were present at our talk went on to point out again *≠Gao/na*'s benefactions, such as giving children, giving rain, and giving poison. One of his benefactions was poison, they said. He taught Bushmen how to put it on their arrows so that they could kill animals and eat, as the god of the black people gave cattle and the knowledge of growing crops so that his people could live.

Prayer

782 There are no priests among the /Kung and it is not the function of medicine men
756 to pray for the people or to lead them in prayer. Individuals frequently pray, how-
● 793 ever, spontaneously and alone. Anybody, everybody, may pray directly to *≠Gao/na*, to *//Gauwa* or to the *//gauwasi*, at any time or place, without assuming special posture or observing any other formalities.

The people say the words of their prayers silently to themselves, or they say them aloud, as though thinking aloud, but speaking directly to the gods. They may also speak to each other to be overheard by the gods. When men go to look for honey, they may pray to *Khwou/na*, the mother of the bees, to give them luck. Demi said, 'We talk to ourselves and she feels pity and leads us to the honey.'

The prayers seem very often to be in the form of questions which imply accusation—'Why do you do thus and so?'—but the people mean to plead mildly, without displaying anger. The blasphemy of the medicine men, usual when they are in trance, does not appear in the prayers. The people often use the respect terms but they also sometimes speak the names. There is no rule about which names shall be used. It is to be noted that they also say 'father' and refer to themselves as his children. They use the second or third person, one as readily as the other.

'*/Nau*, excuse this man and make him well.'

'Sympathize with me, */Nau*, because you are our *Gauwa*. Feel pity for me.'

'*≠Gao/na*, why have you made me grieve so? You gave me this person, why will you take him back? Favour me. Let this person live. If he dies, where shall I go?'

'*/Gara* has taken that person while we were still loving him. Why has he taken him?'

'You have created me and given me power to walk about and hunt. Why do you guide us so that we do not get animals?'

'*≠Gao/na*, when the women are walking in the veld looking for veldkos, let them find a dead animal. Shoot it for them with your bullet. Favour us.'

'Give rain. Wet the earth. Let there be veldkos. We are starving because we have to stay by the water-hole where there is no more veldkos. He has favoured some people with rain. Will he not favour us?'

'Please, our father, great man, will you send us rain?'

'Father (*wbo*), why is it you help other people and do not help me to find food? We are all your sons. Help me too. I am the same as your other sons.'

'*Gani ga*, give us coolness.'

'Give us your water (rain). Give us a chance to rest. Give us food. We have nothing else if you do not give us food. Let food grow.'

'Why does *≠Gao/na* send lightning? Why does he destroy our houses with mad rain?

2: Schapera E-4, 5 (no date)1930
FX13 Hottentot
Bushmen FX10

supernatural powers, or who are able to control, either for social purposes or for their own ends, the spiritual forces upon which the social welfare depends. There is no English word which adequately describes them, but such persons may be loosely termed magicians.

Among the Cape Bushmen, these magicians, who might be of either sex, were called */gixa* (plural, */giten*). There is unfortunately no information available as to how they acquired their powers, nor have we any clear description of the part they played in the life of the community. A few details about them may, however, be gathered from the texts collected by Bleek and Lloyd. Some magicians were rainmakers, who went out to catch the rain bull and lead it over the land bringing rain. Others, again, had special powers over particular game animals, such as the springbok or the ostrich. Some magicians were able to assume and go about in the form of animals such as the lion, springbok, jackal, or a little bird; others, even when asleep, knew what was going about at night, and took care of the people, defending them from evil magicians. For some magicians could cause illness by shooting with invisible arrows, and the patients would die, even though doctored; while some were said to eat the flesh of the dead. When a magician died an earthquake took place, and his heart fell, as a shooting star, out of the sky into a waterhole. His powers, however, he continued to possess even after death, for there are mentioned several occasions on which a dead rain-maker was asked to send rain or a game magician to give success in hunting.[1]

These beliefs, fragmentary as they are, show definitely that the magicians were held to possess supernatural powers, which they might use for good or evil; but, apart perhaps from the making of rain, there is nothing to link them up with any cult or public ceremony, or to indicate that they ever played the part of priests.

Among the Naron and Auen, however, the magicians, as we have seen, function at the puberty ceremonies. They introduce *Hishe* into the dances, and make the cuts between the eyebrows of the boys. Among the Naron they are also the priests, who pray to the New Moon for rain; while among the Auen they make rain by sprinkling on the ground a kind of red earth, which they fetch from afar and carry about with them. The magicians, both male and female, are

[1] Bleek, *Bushman Texts*, 18; Lloyd, *Bushman Material Collected*, 22.